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THE

# MISSIONARY MAGAZINE

AND

## Chronicle.



PREACHING IN AN AFRICAN VILLAGE.—Page 402.

## SOUTH AFRICA.

## VISIT TO A BECHUANA VILLAGE.

(From the new work entitled, "Missionary Labours and Scenes in Southern Africa," by Rev. R. Moffat.)

On reaching the village, after having travelled the whole day over a rough and bushy country, and walked much, I was fit only to throw myself down to sleep. The moment I entered the village, old and young came running together as if to see some great prodigy. I received an affectionate welcome, and it was nearly midnight before the people would disperse. On awaking from a short sleep, and emerging from my canopy, I was astonished to find a congregation waiting before the wagon, and at the same moment some individuals started off to different parts of the village to announce my appearance. I took my Testament and a hymn-book; gave out a hymn, read a chapter, and prayed; then taking the text, "God so loved the world," discoursed to them for about an hour.

Great order and profound silence were maintained. The scene was in the centre of the village, composed of Bechuana and Coranna houses and cattle-folds. Some of these contained the cattle, sheep, and goats, while numerous herds were wandering about. At a distance, a party were approaching riding on oxen. A few strangers drew near with their spears and shields, who, on being beckoned to, instantly laid them down. Two milk-maids, who had tied their cows to posts, stood the whole time with their milking vessels in their hands, as if afraid of losing a single sentence. The earnest attention manifested exceeded anything I had ever before witnessed; and the countenances of some indicated strong mental excitement. The majority of my hearers were Bechuanas, and there were but few of the Corannas who could not understand the same language.

## DEATH OF A NATIVE CONVERT AT LATTAKOO.

(From Mr. R. Edwards, Sept. 24, 1841.)

It is truly gratifying to think of our departed friends, who in the hour of death bore testimony to the benefit of the Gospel. An aged woman, who lived here, was lately removed to a better world. Some years ago she belonged to a class of native impostors who affirm that they "have seen God," meaning thereby, that something has been intimated to them respecting the future occurrence of famine, war, or plenty, by an invisible being, of whom, however, they can give no account whatever. Every attention is paid by the people to these favoured individuals; and gifts of corn, beans, pumpkins, meat, and milk, are brought to the "seers," to secure their favour; and these offerings are frequently followed by a dance, in honour of those to whom the pretended revelations are made.

Our departed friend, pretending to the power of the Mamothobi, (the name by which the impostors referred to are called,) was the oracle of many, and had her daughter in readiness to officiate as a dancing maid. A few of those once engaged in the same occupation have, we believe, been brought to Christ. She who wished others to believe that she had "seen God," lost, by a dispensation of Divine Providence, both her fame and her sight. In her blindness she lived to an old age, and, when far advanced in years, it pleased God to make

her sensible of a blindness still more awful. Some very simple means were used to open the eyes of her understanding, and she was led to seek and trust only in the Lord Jesus for salvation. In her old age she appeared to dwell with delight on the "marvellous goodness of the Lord to her." Believing she would not survive, she admonished all who visited her to think of eternity. A few days before her death, she wished her children and grandchildren to be gathered together in her presence, desiring to speak to them before she died. They met around her, and, when informed that all were present, she addressed them, saying, "Children of mine, I wish you to know that I am to be separated from you, but your hearts must not be sorrowful on that account. I know Him to whom I have trusted the salvation of my soul,—my hope is fixed on Jesus Christ, who died for my sins, and still lives to save me. But, children of mine, give yourselves no concern about me,—I shall soon die and be at rest; but I do wish you to attend to these my words:—I say to you, children of mine, hold fast your faith in Christ, trust in him.—love him, and serve him,—turn not aside from him, and let not the world turn you from him; and, however you may be reviled and vexed in this world, hold very fast the word of God, and faint not in persevering prayer."

## SUMMARY.

FOR the engraving of our present number, and the narrative of which it is the illustration, we are indebted to the deeply interesting Missionary work, recently published by our esteemed brother the Rev. ROBERT MOFFAT. Among "the signs of the times" which encourage the enlarged hopes and expectations of the friends of Missions, the increase of our Missionary literature is one of the most cheering; and those who have been delighted and instructed with the volumes of ELLIS, WILLIAMS, MIDHURST, CAMFBELL, BUYERS, FREEMAN, and others, will read with intense interest this record of Missionary labours and scenes in Southern Africa. Most earnestly and devoutly do we hope that the striking exemplifications it supplies of human degradation and vice on the one hand, and on the other, of the power of the Gospel accompanied by the grace of the Divine Spirit to elevate and bless the most wretched of our race, will strengthen the confidence and increase the zeal of our churches in this sacred cause.

Another source of encouragement is also found in the advancement of *juvenile devotedness* to this holy enterprise. Of this, our present number affords proofs in the crowded meetings of the young, which, after the example of the Metropolis, have been convened by our valued friends at Glasgow, Liverpool, and other places. Most justly is it observed by our Scottish friends, "that the idea of employing the sympathy and energy of youth in this great work, should have been but recently entertained, must be matter of regret. If children of old contributed their share of labour in preparing cakes for the Queen of Heaven, how much might our youth do in sending to the deluded votaries of idol-worship the knowledge of the true God; in sending forth from Zion the beam that shall lighten every land;" and thus, in assisting to dispel the cloud of darkness which still enshrouds more than the half of the population of our globe."

We are gratified in being able to assure our readers that information of newly-formed Juvenile Associations is received weekly at the Mission-House; supplies of publications and boxes are sought, to aid the efforts in various circles of the rising generation; and we trust that these promising efforts, no less beneficial to the contributors than to the objects of their early benevolence, will speedily be adopted in every congregation, every school, and every family throughout the country.

The statements which we are now enabled to present of the faith and piety of the Indian youth at Surat, and of the little negroes of Demerara and Jamaica, will be found calculated to encourage our children at home in their labours of love on behalf of the heathen.

With affection and gratitude to our generous friends whose annual meetings we now record, and with devout thankfulness to Him who is the source of every good gift, and every perfect gift, we are glad to state that, in this season of unparalleled commercial depression, the contributions to the cause of Missions have not been suffered to diminish. We say, *have not been suffered to diminish*; because we are aware that this evil could only be prevented by great personal effort and generous self-denial, and we trust that our friends throughout the country will look to Manchester, Nottingham, and other districts, where distress and poverty are most severe and general, and "do likewise."

## INDIA.

## BENARES MISSION.

(Extracts of a letter from Rev. J. Kennedy, April 14, 1842.)

*Baptism of a native convert.*

SINCE the publication of our Report, three individuals have been added to the church; one by baptism, and the other two by certificate from the Baptist church at Allahabad; thus making ten the number of native members in full communion. The person we have baptized is a young man named Dhannu, who came to Benares a few years ago, during the prevalence of the great famine in the north western provinces. He was received into the orphan school, then under the charge of Mr. Buyers. For a considerable time he was a servant in Mr. B.'s family; and since the departure of Mr. B. for Europe, he has been employed as a servant of the Mission. He has thus enjoyed for some years the means of grace. He had for a long time been desirous of obtaining baptism, but for many a day he showed nothing which would justify us in administering that ordinance to him. He was ignorant of some of the first lessons of Christianity, and his conduct was far from being satisfactory. The native brethren, and particularly Isaidas, who knew him best, spoke unfavourably of him. Of his ignorance, Isaidas gave the proper explanation, "Where love is little, knowledge is little too."

Again and again Dhannu renewed his application for baptism, and as frequently we were obliged to give him a refusal. I often conversed with him, and I could discern in him no mark of an inquirer after truth. This refusal to baptize him has, we trust, been blessed as a means of leading him to serious thought, and to the Saviour. Repeated disappointment led him to ponder his state; and a view of his state showed him the necessity of a change, to which he had hitherto been a stranger. When, on the renewal of his application, I conversed with him, I was astonished at his clear statement of the leading truths of Scripture, and at the apparent feeling with which he spoke. He several times thanked me for not baptizing him formerly, saying, that if he had been then baptized, he should have only been adding to his sins. The native brethren gave him a testimony as favourable as their previous testimony was unfavourable; and thus the path of duty was plain. We received him with great pleasure into our little flock, and his conduct to the present time has justified the course we pursued. May he be ever kept by the good Shepherd!

*Character of another native convert added to the church.*

The other two persons we have received are a native catechist, named Bhagwandas, and his wife. Some unpleasant circumstances, which had occurred at Allahabad, made it desirable that Bhagwandas should go to another station. When he came here we found he was at enmity with the brethren with whom he had been connected, and we of course refused to receive him till a reconciliation should take place, and he should come to us with a letter of recommendation. He went back to Allahabad at our request—his differences with his brethren were amicably settled, and he returned to us with their approbation. We then received him, charging him to conduct himself more circumspectly for the future. He has been nine months with us, and we have every reason to be well satisfied with his conduct. He is a man of respectable talents, and is an efficient assistant. He knows the Gospel well, and his statements of it are clear and full. Pride was his besetting sin at Allahabad, but much has occurred to humble him. He endured much distress, from his unhappy difference with his brethren, and the result we have no doubt has been beneficial. In addition to this mental distress, he was seized shortly after his arrival at Benares with an obstinate fever which brought him to the gates of death.

When he thought himself dying, his deep humility on account of sin, and his firm confidence in the Saviour prominently appeared. He spoke of himself with profound self-abasement, and of Christ Jesus with that trust and hope, which characterize the true disciple. I was sometimes much affected with what he said. When from the violence of the fever his mind was wandering, he often spoke as if addressing the heathen, calling on them to flee from the wrath to come. The whole of his conduct at that trying time proved the strength of Christian principle. We trust he may be preserved, and prove a blessing to our Mission. Mr. Buyers, now in England, knows Bhagwandas well, and some years ago wished to get him to Benares.

*Conduct of the natives in relation to Christianity.*

I am quite at a loss what to say about our prospects among the heathen. I have sometimes been much encouraged, and have

returned home full of hope that the dawn is at hand. On other occasions, when I have met with contempt and indifference, my spirit has been depressed, and the night has appeared as dark and cheerless as ever. It is difficult to give an accurate description of the scenes we witness, and of the feelings they excite. Sometimes the number present is considerable, and every countenance seems to beam with interest. We see the Mussulman with his haughty look which cannot be mistaken; the Brahmin with his sacred thread over his shoulder; the religious devotee with his body all disfigured; along with a number of persons of different castes, listening to the truth, which is so adapted to them all, with an apparent attention, as gratifying as it is astonishing; and the only interruption arises from a murmur, at one time issuing from the Mussulman, and at another from the Brahmin. We are on such an occasion ready to suppose that the victory is all but won—that the time is at hand when the kingdom of heaven is to suffer violence, and the violent are to take it by force.

But, perhaps the next time we go to the same place, one person assails us with angry violent words; a second looks at us with all the contempt he can make his countenance express; a third gives a listless stare, which is almost as distressing as the violence and contempt of the others; and when we look around we can scarcely discern a vestige of attention and candour on a single countenance. Then the heart is ready to sink, and we are in danger of giving entrance to the desponding thought that this people have such indurated hearts, and are so wedded to their idols that telling them of Jesus is all in vain. On some occasions only two or three can be induced to stop, and so limited is their courage, so anxious are they to be considered at least indifferent to Christianity, that the withdrawal of one is generally the signal for the rest to follow, and we are left without a hearer.

*An idolater convinced but not converted.*

The remarks we hear are such as might be expected from the audiences I have endeavoured to describe. Some express approval, and say that our statements are unquestionably true. As a specimen of this class, I may mention a respectably dressed man, who spoke to me at the close of an address one morning lately. He said that what I had advanced was so true that he was sure no one could controvert it. He expressed in strong terms his belief in the truth of Christianity, and in the certainty of its future triumph. He however could not embrace it. He said his support would be gone the moment he

became a Christian, and how could any one expect him to make such a sacrifice? When I referred him to what is written in Matthew vi. 25—34, telling him that, if for embracing the Gospel, his family and friends might cast him out, God himself would become his father and his friend, he shook his head with an incredulous air, saying with a half smile, "You tell us of excellent arrangements for eternity. I wish you could tell us of equally good arrangements for this world." It was evident he had none of the deep moral feeling which leads a man to press into the kingdom of God. It is this lamentable want of moral feeling, even in those who are favourably disposed, which is the most formidable obstacle to success. O that the Spirit of the living God may arouse their lethargic souls, and awaken in them an anxiety for salvation which shall never leave them till they reach the Cross!

*A violent opposer of the Gospel.*

As a specimen of the class who oppose us, I may mention a man, who has very frequently interrupted us at one of our preaching stations. When we see him coming up, we know well what is to occur. Without waiting one minute he generally bawls with all his might, "O you Padres, who blaspheme our gods, you deserve the lowest hell." He then goes on with a long tirade in a fast stentorian voice, and without waiting for a reply he often leaves us, taking away as many of our hearers as he can. It is most difficult to know how to treat such a man. To give way to passion and to assail him with angry words would be giving him the victory. To remain silent would make him and others suppose that his statements were not answerable. We have tried to meet him with temper and firmness, and of late I think with some small degree of success.

*Specimen of Hindoo cavilling.*

At the same preaching station we frequently meet with a Seikh, an equally determined but more shrewd and less noisy opponent than the one I have just mentioned. This person has read a good deal, and is anxious to show to others his great attainments. His favourite argument against Christianity is the inability of Christians to work miracles. He puts his argument in a specious form. He says, "Do you believe on Christ?" "Yes," we reply. "Have you been baptized?" "Yes." "Why then do you not work miracles? Have you not read what is written in Mark xvi. 17, 18, 'And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, &c.'" When we reply, it was never intended Christ's

disciples should perform miracles in every age—that such events would cease to be miracles, if so frequently occurring—that evil and not good would be the result of such frequent deviations from the laws of nature—that the miracles performed by Christ and his apostles are attested by a mass of evidence which cannot be overthrown, and that this attestation is enough for us,—he parries off all by saying that the passage quoted by him has no limitation, that all who believe are mentioned as able to work miracles, and not merely those who lived in the days of Christ and his apostles. Let us say what we may, he will not be dislodged from this position.

#### *Obstacles and encouragements.*

With so unfriendly a soil to cultivate we need a vigour and perseverance which come from God alone. The moral deadness of those who have some perception of the Gospel, and are constrained to acknowledge its truth and excellence—the painful pro-

minence of low worldly motive in those who profess a desire to join the Christian community—the cowardice of those whom the truth has in some degree aroused—the listlessness of the majority, who seem to have not a thought to bestow on the subject of salvation—the unwavering confidence which it is feared thousands still have in the popular idolatry, and the bitter hostility with which our message is sometimes assailed, form a combination of circumstances enough to discourage and drive us from the field, if our eye be withdrawn from Him who has sent us to cultivate the desert. He has told us that the desert shall rejoice and blossom as the rose. He has told us how the delightful change is to be wrought. The means are of his own appointment, and are admirably adapted to the intended end. His command to employ the means is before us, and to obey the command I trust we feel to be our duty and our privilege. May we have grace to persevere, knowing that in due time we shall reap if we faint not!

## CONVERSION AND BAPTISM OF A YOUNG NATIVE AT SURAT.

(From Rev. Messrs. Flower and Clarkson, April 26, 1842.)

THIS youth was baptized in the Mission chapel in the presence of European and native witnesses, on the 13th of March. He belongs to the Borah caste, respecting which, an extract from "Statistics of Western India," lately published, may prove interesting. "It is generally supposed that the Borahs have some difference of origin from the Mohammedans, though they are considered to be a sect of that persuasion, (perhaps the Hassanees of Egypt.) They have neither intermarriage, community of interest, nor fellowship with the Soonee or Shiah Mohammedans; nor do they, like them, enter on those secular or religious occupations and austerities which are free to the latter, but follow every where some sort of traffic, to the exclusion of all other pursuits."

The circumstances attendant on the conversion of this individual possess some degree of interest. A Borah had often called at the Mission-house, conversing freely on the New Testament, expressing his full belief in it, and disbelief of Mohammed. He sometimes brought a friend with him. On one occasion that this young man accompanied him, his conversation immediately proved that Christianity had been the subject of his thoughts; he had read "A Refutation of Mohammedanism," and parts of the Gospel history, in company with his friend. He spoke of the number of obstacles to the profession of Christianity, and was exhorted to trust in Providence.

Although professions by the natives are not unfrequent, and therefore excite the less attention, yet there was an ingenuousness in what he said that produced unusual interest. From that time he called on us almost daily, and sometimes twice in the day, although his house was distant. He listened to the Scriptures with much earnestness, and daily read himself to us, seeking explanation. On inquiry we found that he had a situation, which yielded a competence, under the Moolah; that he was married, and had two children (not his own) dependent on him. There seemed, therefore, an absence of every sinister motive to make a false profession. He had not long attended, when he asked for baptism. When he was told to count the cost, he said he had done so already, and was prepared to suffer all consequences, knowing that the value of his soul was of far more moment than aught else.

Although in ordinary cases so limited an experience would scarcely have afforded sufficient criteria of character to authorise baptism on our part, yet was there evinced in him so much spirituality of motive, combined with a quick and clear apprehension of Gospel truth, and so strong was his solicitation, that the propriety of baptism seemed no longer questionable. He was delighted when informed of the decision, and said to our Hindoo convert, "How great is the goodness of God towards me in allowing me to be baptized." He said he felt



it to be a great privilege to be brought out of a state of ignorance and sin, and introduced into the religion of truth and holiness. He invited several friends to be present at his baptism, saying, "If I were going to steal or do any thing wrong, I should aim to do it in secret, but I wish all to know that I confess Christ; I feel not ashamed of what I am about to do."

We feared much that after baptism he would be deprived of his wife, and our fears have been realized. On hearing from himself of his baptism, she reproached him with much bitterness, and lamented her condition, declaring also that she would not live with him, and insisting on a divorce. This he refused and she immediately applied to the Moolah for protection and a divorce. The news of his baptism soon spread amongst the caste, who were astonished and incensed. They then complained to the Moolah, who sent for him, but was unable to influence him. The Moolah then sent for the friend before mentioned, who was now known to have brought him first to our house, and bade him undo the evil he had occasioned by exerting his influence to bring him back to his former religion. This he very spiritedly declined doing. In a few days indications of approaching violence made him leave his house and come to us. He removed a few articles from his house under the protection of a civil officer. His wife refused to accompany him but on the security of her own caste, which, as he was out of caste, could not be given. One of the judicial authorities of Surat was applied to by us for advice, but he said there was no mode of recovery. The Moolah declared the marriage to be null; that a divorce from the husband was not needed; and appointed that she should live, in the seclusion of widowhood the customary time, after which he would provide for her re-marriage.

Thus has there been to our young convert in the outset of his career a great trial of faith, and to us a season of no little anxiety. His faith, we rejoice to say, has not been shaken by the trial; his professed sentiment is, "Let the Lord do whatsoever he will." Various means have been since employed to draw him back again, but we rejoice to say, in vain. The Mussulmans, although not possessing much sympathy with the

serting that they are all equally affected by such an apostasy. The first weapon employed by both parties was abuse; the next its opposite. Offers of money and of situations were presented by some of the influential members of the caste. The natives cannot entertain the idea that any one would Borahs, yet have been as indignant and hurt at this incident as they themselves, as leave his religion without a bribe; hence they insist on it that we must have given one, and endeavour by all the arts of conversational inquiry to unravel the secret.

We are sorry to say that the friend by whose means this young man was first convinced that Mahommedanism was false, and of whose conversion he was very sanguine, has not stood in the day of trial. His connexion with the convert exposed him to much obloquy, and he had consequently resolved to leave the place; particularly as it was rendered irksome by the Moolahs not allowing him to go out without a companion, who was ordered to report what places he visited. The Nabob of Surat, at the suggestion of the Moolah, offered him a situation in his service, just as he was about to leave; he accepted it, and has since ceased to visit us; thus verifying the sentiment uttered by our Lord, "There are first that shall be last, and there are last that shall be first." The convert has been taken to a printing office with a view to his learning composition; but the previous habits of the Borahs are not very congenial to such employment. Provision for converts is a question as difficult as it is important, and will become more so as converts increase. Experience shows that an occupation bringing them into daily intercourse with the natives is highly prejudicial to their principles and feelings. The natives are corrupt and corrupters, and it is too fierce a trial for a convert even to live among them. While our predominant feelings in regard to this conversion are those of joy, they are not unalloyed by fears. So numerous are the instances of defection in India, even after years of profession, that we cannot but in this case, "rejoice with trembling." Our path is plain,—daily to instruct and bring him into contact with the quickening word of God, committing him into the hands of Him who alone can save him from falling.

## WEST INDIES.

## ENCOURAGEMENTS TO MISSIONARY LABOUR IN DEMERARA.

(From Rev. C. Rattray, Jan. 4, 1842.)

*Increase of the church.*

We have lately been much encouraged by the addition of many old people to the church at this station. On the first sabbath of December, we had a larger accession to our number than we have been favoured to receive, at one time, for many months past. These were chiefly old Africans, one of them entirely blind. At present there are twenty-seven candidates, sixteen of whom are also natives of Africa. How manifest the grace of God appears in the case of many of these old people! They have been for the most part hearers of the Gospel during the last seven years; and now they appear as if suddenly awakened out of sleep, with regard to their state and character in the sight of God. Many of them seem to feel much more than they can express; for when they begin to converse about the concerns of their souls, the big tears soon collect in the eye and trickle down the face.

We have not yet been favoured to see any thing like a work of grace among the young, though many of them are making pleasing progress in the acquisition of religious knowledge. One instance which lately came under my observation, is encouraging and hopeful.

*Exemplification of piety in a negro boy.*

On a sabbath evening, about six weeks ago, I went to preach on a plantation in the neighbourhood, where there is a small meeting-house; and as I approached the buildings I heard the sound of the hymn of praise, which the people had already begun to sing. This was nothing unusual, as they generally occupy the time in devotional exercises if they happen to come together before the minister arrives. Before I reached the house in which they were assembled, the singing ended, and I heard

a voice, as, I thought, of some one engaged in reading the Scriptures. On coming nearer the place, however, I perceived it to be the "voice of prayer;" but the child-like accents in which the prayer was uttered, made me stop and listen. I thought I knew who it was, but could hardly believe the correctness of my conjecture. Unobserved by any of the worshippers, I leaned against the window, and, looking in upon them, I saw perhaps more than a hundred people—old and young—kneeling at the throne of grace, and a dear little boy, about ten years of age, offering up prayer for them.

For a child of his age, and in his circumstances, the prayer was remarkable for its scriptural simplicity, and apparent heart-felt sincerity; and his reference, to what they had been hearing at chapel on the same day, showed that little Dick had not been a forgetful hearer. My feelings could hardly be suppressed when the dear child, whose name is Dick Welcome, began to pray for the minister, that he might be enabled to speak to them more about Jesus Christ. Little Dick has always been very regular in his attendance at school, both on week days and on the sabbath. His father is a member of the church, and conducts the worship when the people meet together on the estate. Dick reads the hymns, raises the tune, and when his father comes to a hard verse in the chapter, he helps him over it. On this occasion the father was sick, and the little son took his place among the people. Although his conduct in this instance may not be a decided evidence of a work of grace in his heart, it must be regarded with strong hope, and received as a token for good as to his early piety. He is altogether a very interesting—in some respects the most interesting—negro child I have ever met. I trust the Lord will bless him and make him a blessing.

## DEATH OF A NEGRO CHILD AT JAMAICA.

(From Rev. John Vine, First Hill, Feb. 15, 1842.)

AMONG the last victims of the late terrible epidemic fever, which swept so many of the inhabitants of Jamaica to the grave, was a young black girl named Elizabeth Faircleugh, but more commonly called by her negro name, Marley. She was born upon Arcadia estate, and was what her people call "a King-free;" that is, one of those who were made free by the act of emancipation, as being under six years of

age when it became law; and she died where she was born on the 28th of January, being, therefore, about 13 years old at her death.

One of the earliest of those who learned to read upon Arcadia was little Marley, and at the time of her decease she was the foremost scholar in our school at First Hill. She could read the Bible fluently; she could also write well, for a child of her age; and in arithmetic she had advanced to the com-

pound rules. The disease of which she died was, in its later stages, attended with great pain. The following conversation, which I had with her as she lay dying on her mat, may serve to show, if nothing more, at least the measure of knowledge attained by some of the rising youth of this very debased and, as respects religious things, very ignorant people. It was held in the presence of many of the people of the estate, who, according to their custom, crowded the house of death, and it is here given word for word:—

How d'ye, Marley! you appear to be very sick?—Yes, Sir.

Have you much pain?—Yes, Sir; when they move me I can't bear it.

Ah! you find pain is hard to bear. Would it not be dreadful to have to bear pain for ever and ever?—Oh, yes!

Do you know who sends pain, and who can take it away?—Yes, it is the great God.

Do you know what first brought pain into the world, and death, and all trouble?—Yes, it was sin.

Do you think the great God deals too hard with you, in sending you so much pain?—No, Sir.

Have you done your share of the sin which brings all pain?—Yes.

How do you feel when you think of your sins against God?—I feel unhappy.

Would you like God to take away your pain, and make you well again?—Yes; but I am going to die.

You would like God to take away your pain, and make you well again, but you think you are going to die?—Yes; I am going to die.

Are you afraid?—No.

Do you say you are not afraid to die?—Yes! I am not afraid to die.

But it is a serious thing to die, Marley! After this world there is only heaven, the happy world; and hell, the miserable world; and to die is to go to the one or to the other. You say you are going to die, and you are not afraid; why are you not afraid?—Because I can see my way.

You are not afraid because you can see your way; what do you mean?—I can see my way plain.

What! the way to heaven?—Yes.

How? Have you a vision of it? Do you see any thing with your eyes?—No.

The precise words which followed here in the endeavour to ascertain her exact meaning, I do not well remember. It was, however, elicited that she meant to convey that she knew the way of salvation, and felt sure her removal would be to heaven. The conversation then proceeded thus:—

What makes you so sure you shall be saved and go to heaven?—Because I pray.

What do you pray for?—For a new heart.

Well! that is a proper prayer; to have a new heart is to be saved, and to be made fit to go to heaven. But how does your praying for a new heart make you sure you shall have it, and shall go there?—Because Jesus Christ has promised it.

Yes, Marley! the promise of Jesus Christ is good ground to believe upon, and if you do indeed repent of your sins, and sincerely pray for forgiveness and for a new heart, God will, for Christ's sake, hear your prayer and save you. But you knew all this before your sickness, and while in health you were careless about your soul as other children; when did you begin to think of your sins, and to repent and pray?—Since I have been sick.

Well, Marley, I am glad to hear what you have told me. In having such knowledge, now that you so want it, you see what a great advantage you have enjoyed in the teaching which has been bestowed on you; and if you do feel in your heart as you have confessed to me, and pray from your heart as you have told me, and trust for all on Jesus Christ, you need not be afraid to die.

She then bade me good-bye with great composure, not expecting to see me any more. Subsequently I was told her schoolmaster, Mr. James Milne, called to see her, and, among other questions, he asked her if there were any portions of sacred Scripture that afforded her peculiar comfort. To which she replied, "Yes;" and on being desired to mention one, she immediately and correctly repeated John iii. 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Shortly after, she quietly expired. The next day, amid a great gathering of the people, we committed her to the earth, and hope to find her, "in the resurrection," among the saved.

## DEATH OF MR. GILES IN BERBICE.

In addition to the severe trials with which our Missions in this part of the world have recently been visited, we are now called to fulfil the painful duty of stating that it has

pleased the Sovereign Disposer of human events to remove from this world and from the scene of his useful labours, Mr. James Giles, who had been engaged since June,

1841, in the work of school-instruction at New Amsterdam. He died of fever on the 21st of May, after an illness of eight days. Mr. Davies, by whom the intelligence has been communicated, thus adverts to the last moments upon earth of our departed friend:—

“As to the religious state of his mind, it was all that is delightful. When I first went to see him, I found him rather depressed with regard to his interest in Christ. I told him I had lately felt much pleasure in thinking, and, the night before in preaching, on ‘The hope which is laid up for you in heaven.’ ‘A beautiful passage,’ he exclaimed, ‘but it is what I cannot realise. I cannot realise that hope.’ I went over

the ground, to show him how he might bring his mind to lay hold of it, and after that I never heard a syllable escape his lips expressive of any doubt or misgiving as to his acceptance with God. He often mourned deeply that he had not done more for the salvation of souls. As the hopes of recovery and of further usefulness on earth diminished, he began to give me the most solemn and affecting admonitions to convey from him to my people,—that task I shall perform with mournful pleasure next Sabbath evening.”

Mr. Giles has left a widow, whose deep sorrow in the loss she has sustained cannot fail to secure the sympathies and prayers of friends in this country.

### GLASGOW JUVENILE AUXILIARY.

ON Tuesday evening, the 24th May, upwards of fourteen hundred young people, besides a very considerable number of their senior friends, assembled in West George-street Chapel, and were addressed by the Rev. John Smith, Missionary from India, and the Rev. George Pritchard, Missionary from the South Sea Islands, (the Deputation from the London Missionary Society then visiting Scotland.) The large audience listened with the deepest interest to the animated addresses which were delivered, and the proposition to form a Juvenile Auxiliary to the London Missionary Society, was unanimously adopted, and office-bearers appointed to make the necessary arrangements for carrying forward the objects of the association. Rules have accordingly been drawn up, and submitted to a meeting of Sabbath-school teachers and others; and a committee of management, (chosen from various denominations,) appointed for the first year.

The Society having thus been organized, the committee would earnestly solicit the co-operation of parents, Sabbath-school teachers, and the friends of Missions generally. Foreign Missions is a subject now happily more than ever engaging the attention of the Christian public, and in proportion as the eye of the church is opened to perceive the magnitude of the object before it, so will the necessity be felt for employing all available means that can be brought to bear upon it.

That the idea of employing the sympathy and energy of youth in this great work, should have been but recently entertained, must be matter of regret. If children of old contributed their share of labour in preparing cakes for the Queen of Heaven, how much might our youth do in sending to the

deluded votaries of idol-worship the knowledge of the true God; in sending forth from “Zion the beam that shall lighten every land;” and thus, in assisting to dispel the cloud of darkness which still enshrouds more than the half of the population of our globe, resting upon them in the practice of all that is revolting to our minds and abhorrent in the eye of Him who will not give his glory to another, nor his praise to graven images.

But the interest of the young in this work, apart from its immediate influence in the conversion of the world, has two aspects in which the Christian must view it with peculiar delight; namely its intimate connexion with the improvement of the young themselves, and its bearing on the future prospects of Missions. It is impossible to engage in a good work without being profited, and when the mind is most susceptible of impression, the benefits are proportionably increased. This holds eminently true in the season of youth; the Christian parent, and the Sabbath-school teacher, in directing the minds of their youthful charge to this great subject, will advance their knowledge; and, as their intimacy with the condition and wants of a ruined world increases, a contrast of circumstances will reveal more fully their superior privileges and corresponding responsibility, and may constrain them, in the gratitude of their hearts, to yield themselves to Him who maketh them to differ; and, by giving their contributions in aid of the funds of this Society, they will feel themselves identified with the cause of Missions. It will assist in cultivating a generous disposition of mind, and will train to habits of usefulness, which are so much admired in youth, and of such vast importance in riper years.

## RULES.

That this Society shall be designated,—The Glasgow Juvenile Auxiliary to the London Missionary Society.

That the object of the Society shall be, to impress upon the minds of the young, in schools and Christian families, the claims of Missions, and to receive from them contributions in aid of the London Missionary Society.

That the business of the Society shall be managed by a President, Vice-President,

Treasurer, two Secretaries, and a Committee of twenty-four, to be nominated by representatives from the schools contributing to the funds. One representative from each school.

That an annual meeting of the Society shall be held, when the deputation from the London Missionary Society is in Glasgow, at which meeting the Report for the past year shall be read, and office-bearers and committee chosen for the year following.

## EAST LANCASHIRE AUXILIARY.

THE anniversary of this Society was introduced by an excellent address, delivered to the ladies, (who as collectors had most efficiently assisted in raising the funds during the last year,) by the Rev. Dr. Halley, on Thursday, June 16th. On the following Sabbath, the cause of Missions was most powerfully and successfully advocated in the various chapels of our friends, by the Rev. Drs. Fletcher and Campbell, and Rev. A. Wells, of London; Rev. J. Pridie, of Halifax; Rev. T. Stratten, of Hull; Rev. J. Kelly, of Liverpool; and Rev. J. Edmonds, and Rev. W. G. Barrett, Missionary Representatives of the Parent Society. The collections then amounted to more than 1,400*l.*, so liberally were their appeals responded to by those whose hearts were consecrated to the steady and persevering support of Christian Missions. Next morning, two prayer-meetings were held in Manchester and Salford at the same hour; and many fervent supplications were offered up, that God would continue to sustain the faith and patience of his servants, and enable all, according to their several abilities, to promote the kingdom of their Lord among all the nations of the earth; and these supplications were manifestly not presented in vain.

At the public meeting in the evening, and the public breakfast on Wednesday morning, such interesting communications and such powerful appeals were made, that a spirit of sacred devotedness and holy zeal pervaded the numerous assemblies to such an extent, that they dissipated all the fears which many had previously entertained as to the pecuniary result of the present anniversary, in consequence of the great depression of trade, and the heavy sufferings at present so deeply felt in this manufacturing

district. But we trust many were enabled practically to obey their Lord's command as to the right use of property, (Luke xvi. 9.) so eloquently urged by the Rev. Dr. Fletcher, in the annual sermon, which he preached on Tuesday evening, to a large congregation in Mosley-street Chapel. So honourably was the cause sustained, that *the proceeds of the whole anniversary, so far from falling short of those of the last year, actually exceeded them.* For as far as the returns have yet been made, they have realized rather more than 2,100*l.*—a sum which, though by no means equal either to the claims of Missions, or the exertions of some former years, far exceeds what, under existing circumstances, almost any one had ventured to anticipate. And, reviewing the whole, it appears specially incumbent on all most gratefully to acknowledge Him, "from whom cometh down every good, and every perfect gift," for having not only put it into the hearts of his people to devise such liberal things; but also for having graciously enabled them, in the midst of "deep poverty" to show "the riches of their liberality," in his own cause. Thus they clearly demonstrated, that while some were most painfully denied the exercise of their wonted bounty, others were inspired from above with the noble determination that *the cause of God should not suffer*; and therefore conscientiously supplied what was lacking on the part of others, from their own comparatively unsmitten resources. May their example irresistibly constrain many more to "*go and do likewise.*" Then the treasury of the Lord will never want supplies, and the cause of Missions will never cease to advance with greatly augmented energy and zeal, till "all nations shall serve him."

## WEST LANCASHIRE AUXILIARY.

THE nineteenth anniversary of this auxiliary was held on the 23rd of June and succeeded days. The services commenced in Li-

verpool, on Thursday evening, by a general preparatory prayer meeting in Newington Chapel.

On Lord's day, the 26th, sermons were preached by the members of the deputation, Rev. John Clayton, jun., M.A., London; Rev. A. Tidman, one of the Secretaries of the Parent Society; Rev. Dr. Alliott, Nottingham; Rev. R. Moffat, from Africa; and the ministers of the town. The Rev. Dr. Raffles advocated the cause at Rainford and Runcorn.

On Monday morning, the 27th, special prayer meetings were held in Great George-street and the Crescent Chapels. In the evening of that day, the public meeting was held at the former place. The vast edifice was crowded in every part, and the attention of the auditory sustained to the close of the proceedings. The chair was taken by S. Job, Esq., treasurer to the auxiliary; and the resolutions were proposed by the Revs. Dr. Alliott, A. Tidman, J. Clayton, R. Moffat, J. Edmonds, formerly missionary in India, and J. Kelly.

On Tuesday morning, the 28th, the friends of missions met at breakfast in the rooms belonging to Great George-street Chapel. The deep feeling excited by the previous engagements was increased by the familiar but powerful appeals of the Rev. Messrs. Edmonds, Moffat, Clayton, Tidman, Dr. Alliott, and Dr. Thomson of Coldstream. The Rev. J. Pearce, of Wrexham, affectionately and fervently implored the divine blessing on the labours to which Mr. Moffat is about to return.

#### *Juvenile Auxiliary.*

In the evening, the members of Juvenile Missionary Societies and the elder scholars in the Sabbath-schools were convened in the same spacious sanctuary. By judicious arrangements, about 2,400 young persons were accommodated, exclusive of

many spectators. Dr. Watts's hymn beginning,

"Great God, to thee my voice I raise,"

was sung, and the Rev. S. Hillyard, of Runcorn, engaged in prayer. In opening the business of the evening, the Rev. Dr. Raffles, who presided, reminded the youth of British parentage of their privileges and obligations. He exhibited an idol from Raratonga. The Rev. R. Moffat gave some valuable information respecting the African tribes, and the change which the gospel had wrought among them. The Rev. J. C. Gallaway, of West Bromwich, stated what the young may do and ought to do for the spread of the gospel at home and abroad. The Rev. J. Kelly described the spirit in which such engagements should be undertaken. The chairman announced that the collection would then be made, in consequence of a wish expressed by the young persons assembled. Their contributions amounted to more than £17. The Rev. J. Edmonds described the work and successes of missionaries in India. Suitable hymns were sung during the service, and all who were privileged to witness this solemnity felt that it was good to be there. It surpassed in interest the previous meetings, and has left behind a strong desire for a renewal of the delightful scene.

On the same evening public meetings were held at Woodside and Warrington; on Wednesday, at St. Helen's; on Thursday, at Runcorn. At every place, the cause of missions seems to have gained a firmer hold of the sympathies of the churches. Services are yet to be held in connexion with this Auxiliary at Southport, Churchtown, Orred, Ormskirk, and Prescott; and it is hoped that the amount of contributions (notwithstanding the pressure of national distress) will equal that of preceding years.

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### NOTTINGHAMSHIRE AUXILIARY.

THE anniversary services of this auxiliary were held in Nottingham, on the 19th of June, and following days. Interesting and impressive sermons were preached on the Sabbath by the Rev. Geo. Smith, of London; the Rev. R. Knill, formerly of Petersburg; and the Rev. Geo. Pritchard from the South Seas. The public meeting was held in Castle-gate Chapel on the Monday evening; when the chair was taken by R. Morley, Esq., and the cause of Missions powerfully advocated by the ministers

abovenamed and others. A large company breakfasted together in the Exchange Hall, on Tuesday morning, and these delightful services closed with two excellent sermons by the Rev. Dr. Raffles of Liverpool, who preached on Tuesday and Wednesday evenings. It will be gratifying to the friends of Missions to hear, that notwithstanding the peculiar depression of trade, and the prevalence of distress, *the public collections exceeded those of the last anniversary.*

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### ESSEX AUXILIARY.

TWENTY-EIGHTH Anniversary of the Essex Auxiliary Missionary Society, which was

very numerous and respectably attended, was held at Chelmsford, on Tuesday, the

5th of July. It had been arranged by the Committee, that the services of this truly interesting day should be performed in the Old Meeting-house, Baddow-lane, but about an hour prior to the commencement of public worship, the Rev. Joseph Gray and his friends generously proposed, for the sake of the cause and for the convenience and better accommodation of the large body of the members of the Society reported to be on their way to the place of assembly, to accept an offer which had been kindly made of the more spacious and commodious chapel in the New London-road. The Rev. J. Carter of Braintree commenced the service by reading the Scriptures and prayer. The Rev. J. Harris, D.D., President of Cheshunt College, delivered an eloquent and very admirable discourse from Luke xii. 50; and the Rev. T. Craig, of Bocking, closed the service.

Immediately after, the President of the Auxiliary having been called to the chair, the business of the Society was transacted. The report was read by the Secretary, the Rev. Jos. Gray, and the meeting addressed by the Rev. R. Robinson, of Witham; R.

Burls, of Maldon; G. Pritchard, of Tahiti; E. Prout, of Halstead; J. Carter, of Braintree; J. Mark, of Chelmsford; and Mr. C. S. Gray, of Chelmsford. At four o'clock, upwards of 100 gentlemen dined together at the Saracen's Head Inn, and were afterwards entertained and instructed by a lengthened and animating address from the Rev. R. Moffat, who did not reach Chelmsford in time for the morning services. It is due to the Rev. G. Pritchard to state, that Mr. Moffat's lack of service was well supplied by the able and interesting manner in which he twice addressed the assembly.

The President in his opening speech, and the Secretary in the Report, having expressed an anxious desire that *the Auxiliary should this year forward two thousand pounds to the Parent Society*, the Rev. G. Pritchard endeavoured to obtain a pledge from the meeting that such a sum should be raised, and the pastors of several of the churches in the county promptly engaged for certain sums towards effecting this object, which there is good reason to hope will be fully accomplished.

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#### ORDINATION OF MR. CHISHOLM.

ON Thursday evening, July 14, Mr. Andrew Chisholm, appointed to the South Seas, was ordained at Crescent Chapel, Liverpool. Rev. W. Bevan read the Scriptures, and offered prayer; Rev. G. Pritchard, from Tahiti, described the field of

labour; Rev. Mr. Reeve asked the usual questions and presented the ordination prayer; and Rev. Mr. Kelly (Mr. C.'s pastor) delivered the charge. The concluding parts of the service were sustained by Rev. Messrs. Edmonds and Gill.

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#### EMBARKATION OF MISSIONARIES FOR INDIA.

MESSRS. SMITH, WARDLAW, AND WHITEHOUSE.

ON the 26th of June, the Rev. John Smith, returning to his station at Madras; the Rev. John Wardlaw, appointed to Bellary; and the Rev. J. O. Whitehouse, appointed to Nagercoil, sailed from Portsmouth, in

the ship *Seringapatam*, Capt. Hopkins, bound for Madras.

REV. M. HILL.

ON the 14th July, the Rev. Micaiah Hill, accompanied by Mrs. Hill, and youngest son, embarked in the *Owen Glendower*, Capt. Toller, for Calcutta, to rejoin his station at Berhampore.

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#### RETURN OF REV. C. D. WATT.

ON the 24th of June, the Rev. Charles Davidson Watt, arrived with Mrs. Watt, in the *General Wolfe*, from his station in the

colony of Demerara, on a visit to his friends in Scotland, for the benefit of his health.

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#### MISSIONARY MUSEUM, BLOMFIELD-STREET, FINSBURY.

THE articles which compose this Museum were supplied chiefly by the Missionaries employed by the London Missionary Society; a few others are donations from benevolent travellers, or friendly officers of mercantile vessels. The Missionaries rightly judged that

the natural productions of the distant countries in which they reside would be acceptable at home, especially to their juvenile friends, and to others who may not have opportunity of viewing larger collections. The efforts also of natural genius, especially in countries rude and uncivilized, afford another class of interesting curiosities; whilst they prove how capable even the most uncivilized of mankind are of receiving that instruction, which it is the study of the Missionaries to communicate.

But the most valuable and impressive objects in this collection, are the numerous, and (in some instances) *horrible*, IDOLS, which have been imported from the South Sea islands, from India, China, and Africa; and among these, those especially which were given up by their former worshippers, from a *full conviction of the folly and sin of idolatry*—a conviction derived from the ministry of the Gospel by the Missionaries.

It is hoped that a view of these "trophies of Christianity" will inspire the spectators with gratitude to God for his great goodness to our native land, in favouring us so abundantly with the means of grace, and the knowledge of his salvation; and at the same time, with thankfulness that these blessings have, in some happy degree, been communicated, and by our means, to the distant isles of the Southern Ocean. Many of the articles in this collection are calculated to excite, in the pious mind, feelings of deep commiseration for the hundreds of millions of the human race, still the vassals of ignorance and superstition; whilst the success with which God has already crowned our labours, should act as a powerful stimulus to efforts, far more zealous and extended, for the conversion of the heathen.

The Directors have recently had the contents of the Museum newly and systematically arranged, and the visits of the Christian public are now respectfully invited. Admission by tickets, for a limited number of persons, signed by a Director or officer of the Society.

Open Tuesday, Thursday, and Saturday. Catalogues, to be had at the Mission House, price Sixpence each.

### ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To the Stepney Ladies' Working Association, for a box of useful articles for Rev. J. Melvill, South Africa; to Mrs. Williams and Miss Mason, Norwood, for 13 gowns for Bechuana women, under Mrs. Moffat; to friends at Stratford-on-Avon, for a parcel of clothing for Rarotonga; to W. P., Kimbolton, for a box of unbound publications for the Calcutta library; to the Albion Chapel Auxiliary Society, for a box of articles for Mrs. Porter's orphan school, Vizagapatam; to Mr. N. E. Toomer, Chatham, for a case of ironmongery for the South Seas; to Anonymous, for a parcel of books for the Calcutta library: also a parcel of clothing for Africa; to ladies at Irvine and Kilmarnock, for a case of female clothing for the mission in Africa, under the care of Mr. Moffat; to Mrs. Stavers, Regent's-park, for a copy of "Henry's Commentary," in parts; to E. Y., North Brixton, for a parcel of clothing; for Mrs. Pitman's school, Rarotonga; to Mrs. Davies and a few Female Friends at Ashburton, for a box of useful articles for the native schools in the South Seas; to Miss Mary Ann Leslie, for a box containing 4000 slate pencils for the children under Mr. Pritchard, South Seas; to Young Friends at Hitchin, for a parcel of pinafores for Mr. Moffat; to Mrs. Gittins and other Ladies at Gloucester, for a box of clothing and other useful articles, for the schools under the care of Mr. and Mrs. Cox, Trevandrum; to Mrs. Lawton, Chelmsford, for 200 pin-cushions for India; to Eliza Hoskins, for some fancy articles for Vizagapatam; to a Friend of Missions, for 13 slates and a quantity of pencils for Mr. Pritchard; to the Bristol Tabernacle Branch Missionary Society, for a quantity of soap for the South Sea Islands; to Friends at Cheltenham, for some magazines, copy-books, slates, &c.; to

Friends at Pickering, for a box and parcels for the Malagasy, per Rev. Mr. Potter, Whitby; to the Misses Howell, for various articles of clothing for South Africa; to the Ladies' Missionary Association, Albany Street Church, Edinburgh, for a box of clothing for Mr. Birt's station, South Africa; to Mrs. Hanson, Hackney, for some "Patriot" newspapers for Rev. G. Stallworthy; to H. A., for some patterns of satin-stitch and net-work for Mrs. Porter; to a Teetotaler of six years, for a silver-mounted liqueur stand, a silver tankard, a silver punch-ladle, and a half-pint jug; to Mrs. Rabbeth and Friends, for a box of clothing and other useful articles for Rev. R. B. Taylor, South Africa; to the Sunday-school Children at Swansea, per Rev. T. Dodd, for a box of clothing for the Rarotonga mission; to Miss Fisher, for a box of children's clothing and other useful articles, for Mrs. Haywood's school, Berbice; to Dr. Graham, for two dozen slates for Rev. George Pritchard; to M. W. and S. P., Pangbourne, for a box of fancy articles; to Rev. Dr. Cope and Friends, Penryn, for a box of apparel, ornaments, &c. for the Rev. M. Hill, Berhampore; to the Rev. John Bruce, for two parcels of books, for Mr. Pitman and for the Calcutta Library; to Mrs. Barnes and Friends Saffron Walden, for a case of useful and fancy articles for Rev. J. Barker, South Africa; to the Hackney Ladies' Association, in aid of the Chinese medical mission, for a case of medicines for Dr. Hobson, China, value 40/.; to Miss Myles, Priory, Bridlington, for a silk quilt for sale in India for the benefit of a school; to Mrs. Bower, Park Terrace, Old Kent-road, for "Dr. Collyer's Lectures," 2 vols. for the Calcutta library, to be translated into the native languages; to the Sunday-school Children of the Countess of Huntingdon's Chapel, Swansea, for a box containing various



useful articles of wearing apparel: also to J. M. Voss, Esq., for five doz. "Evangelical Magazines;" to Mrs. Worrin, Shenfield, for a box of useful articles for Rev. M. Hill; to Friends at York, for a box of articles made by the elder girls of Tindal Sunday-school, for Mrs. Jones, Jamaica; to the Children attending the Trinity Hall Sabbath Evening-school, Aberdeen, and other Friends, per James Maconchie, (including one doz. New Testaments from John Knox's parish school, per Miss Watson;) for a box of useful articles, for Rev. C. Hardie; to Mrs. John N. Foster, Biggleswade, for a box containing 58 pinafores and 14 frocks; to Mrs. Bays and Friends, for a large parcel of clothing for South Africa; to a few of the Teachers of Orange-street Sunday-school, for a box of useful articles for sale, for the benefit of the Surat institution; to T. G., for some clothing for South Africa; to Friends at Legge-street Chapel, Birmingham, per Rev. P. Sibree, for a case of useful articles for Rev.

R. Moffat; to Mr. Samuel Ware, Jun., Bristol, for twelve waistcoats and six pairs of trousers; to Ladies connected with the Congregation in Ward Chapel, Dundee; also a number of other Ladies in Dundee, for a box of useful articles for Mrs. Simpson and Mrs. Pritchard, per Rev. Dr. Russell; to the Juvenile Missionary Society, in connexion with Foresby street Independent Chapel, Chesterfield, (President, Mrs. Blandy,) for a box of useful articles, principally clothing and slates, for the children of Erromanga; to Mr. Cobden, Upper Clapton Terrace; Mrs. Capper; Mrs. Jones, Brynmawr; Mr. J. Roworth; Mrs. Woodward; Mr. Samuel Morgan, Bristol; Miss Wright; Mrs. Matthews, Edgbaston, near Birmingham; Mr. Hubback; G. Castor, Esq. Peterborough; Mr. Water; and to Amicus, Huddersfield, for volumes and numbers of the "Evangelical Magazine," sermons, pamphlets, &c. &c.

MISSIONARY CONTRIBUTIONS,

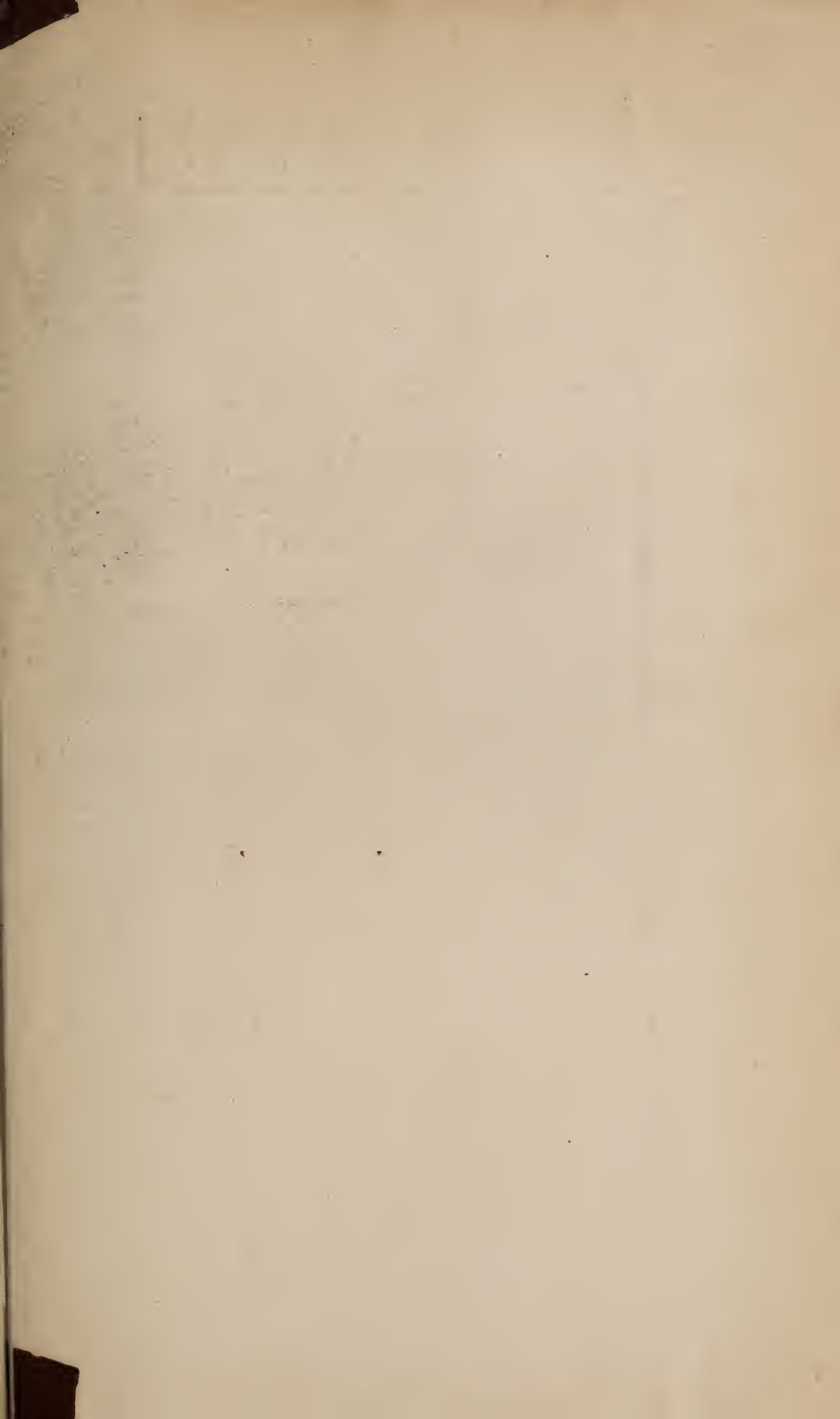
From the 10th of April to the 30th of June, 1842,—inclusive.

£	s.	d.	£	s.	d.	£	s.	d.			
Mr. T. Martin (2 dons.)	20	0	0	M. C. C. for the Mauritius Mission	150	0	0	Islington Chapel	10	14	0
A. B. a friend to Missions, by G. B. Hart, Esq. 2nd donation	100	0	0	S. M. M. for the Mission among the Malagash at Mauritius	100	0	0	Lower-street, Islington	17	0	0
O. T. Owen, Esq.	10	10	0	M. C. C. for Mrs. Porter's School, Vizagapatam	5	0	0	Holloway Chapel	17	2	6
Miss Whalley, Brother, and Friends	2	2	6	A thank-offering for mercies received, per W. C. for ditto	5	0	0	Union Chapel, Islington	30	18	1
Mr. Nix	1	0	0	A Friend, per Rev. J. Arundel, for ditto	1	0	0	Kentish Town	35	13	7
A Christian Widow, in fulfilment of a vow made in the day of trouble	5	0	0	The Society for Promoting Female Education, for ditto	6	0	0	Scotch Church, River-terrace	5	0	0
A small Tradesman, towards the deficiency	1	0	0	For a Girl in the Christian Institution Bhowanipore, to be called Rosalinda Phipson	6	0	0	Oxendon-street	22	2	7
Collected by three Sisters	4	0	0	For Mrs. Williams and family, Mrs. Baron	1	0	0	Queen-street, Ratcliffe	13	0	10
A Ladies' School near St. John's Wood	1	14	0	W. C. for the Widow's Fund	1	0	0	Robert-street, Grosvenor-square	73	0	0
Mr. Gourley	5	0	0	Mr. D. Murray, for Nat. Tea at Demerara	5	0	0	Shadwell, Ebenezer Ch.	17	17	6
A. H.	5	0	0	W. A. Hankey, Esq. for Jamaica Mission	50	0	0	Shepherd's Market	9	11	6
A Friend, by Mr. W. Hitchin	10	10	0	London Auxiliaries, and Collections 8th of May.				Silver-street, anonymous	5	0	0
A small silver box sold	0	4	0	Albany Chapel	31	11	6	A Friend, for the Chinese Mission	10	0	0
Produce of Bones	0	2	0	Aldermanbury	17	0	0	Spa Fields	33	10	10
Anonymous	1	0	0	Barbican Chapel	29	1	0	Stoke Newington	18	6	6
J. H. C. N. B.	500	0	0	Bethnal Green	11	13	4	Tabernacle	45	1	8
J. L. one of the 102's	10	0	0	Bishopsgate Chapel	14	7	10	Tottenham Court-road	28	13	0
Mrs. Yellowley	1	1	0	Brixton, Trinity Chapel	33	15	8	Fitzroy School-rooms	14	10	9
Mrs. Barnes	1	0	0	Chapel-street, Soho	20	0	0	Trinity Chapel, Phillip's-street, Kingsland-road	9	12	0
A. F.	0	10	0	Clapham, Rev. J. Hill	35	0	0	Union-street, Southwark	28	2	2
Mrs. Barrington Tristram	1	0	0	Do. Sunday-school, for Native School in India	10	0	0	Walthamstow	29	2	6
Mr. G. Russell	1	0	0	Do. Park-road Chapel	7	1	2	Weighhouse	53	7	0
A Female Servant, towards the 5,000l.	1	0	0	Claremont Chapel	40	11	9	Well-street	35	7	0
Miss Bartlett	5	0	0	Craven Chapel	76	0	0	Mrs. Field and Mrs. Carter, and friends, for N. Tea, Surrey	10	0	0
A poor member of Collier's Rents, 730 farthings	0	15	3	For N. Tea, John Craven	12	0	0	Kingsland and Maberly Sunday-school	1	13	8
Mr. J. Ballance, and Mr. S. Heudebourck, trustees of the late T. Ballance, Esq. for certain property left by him for specific charitable purposes	200	0	0	Esher-street	8	10	3	Great Suffolk-street, British School, in farthings	0	2	6
The British and Foreign Bible Society, for the binding of the Urdu New Testament	91	5	0	Finsbury Chapel	22	11	1	Bedfordshire.			
Legacy of late Mrs. Masters, Consols	200	0	0	Hare-court	17	1	2	Luton, Union Chapel, a moiety	37	9	0
Legacy of late G. Bennet, Esq. less duty	90	0	0	Holywell Mount	18	0	0	Turvey, Col. by Rev. G. Forward	2	11	6
Legacy of late Rev. Thos. Morell, less duty	90	0	0	Kensington	35	1	9	Woburn	16	14	3
J. P. T. for the Malagash	0	10	0	Kingsland	14	6	0	Berkshire.			
A Friend, for Mr. Moffat's Station	1	0	0	Maberly Chapel	16	4	1	Newbury, a Friend, by Rev. H. March	1	0	0
				Marlborough Chapel	20	0	0	Buckinghamshire.			
				Mile End New Town	2	11	6	Great Missenden, J. C.	6	0	0
				New-court, Carey-street	9	9	0	Olive, Esq. and family	6	0	0
								Woodburn, Mrs. Angell	10	0	0
								Miss Swallow	2	2	0
								Legacy of late Mrs. Anetta Pegg, less duty	90	0	0
								North Auxiliary—			
								Banbury	15	0	0
								Adderbury	6	6	6
								Bicester, Mr. E. Creek	2	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend at Lower Heyford	5	0	0	<i>Hertfordshire.</i>				Newton Burgoland	4	14	5
South Auxiliary—				Harpenden, per Rev. M. Hill	1	1	4	Shilton	13	1	9
High Wycombe	28	9	3	Baldock, Youthful Mary.	1	0	0	Theddingworth	6	0	0
For Nat. Tea. John Williams	10	0	0	Hatfield	3	8	0	Ullesthorpe	10	17	6
Beaconsfield	10	2	7	Totteridge	14	5	4	Wigston	1	18	7
Less exps. 4l. 2s. 1d.	44	9	9	<i>Isle of Man.</i>				Less exps. 11l. 13s. 5d.	390	1	6
<i>Cambridgeshire.</i>				Villa Marina, Misses Dutton and young ladies for School in Travancore	10	0	0	Evington Chapel	30	0	0
Stapleford, Rev. W. Brett	1	0	0	<i>Kent.</i>				Claybrook, Mrs. Dicey	1	0	0
Anonymous, per do.	1	0	0	Dover, Russell-street	27	17	7	Rev. R. H. Johnson	1	0	0
Ely, a few Friends	3	9	0	Sittingbourne, Rev. J. K. Foster	1	0	0	<i>Lincolnshire.</i>			
Grand chester, Legacy of late Mrs. Verlander	35	13	0	Margate, Sunday-school, Blackheath Hill, T. W. Kershaw, Esq. for Chinese Mission	10	10	0	Cadney and Wrawby	4	0	0
<i>Cheshire.</i>				Greenwich, Maize Hill	34	3	1	<i>Middlesex.</i>			
Macclesfield, Roe-street	16	5	0	Bromley	7	13	1	Highgate Indep. Sunday-school for N. boy, Jos. Clarke	2	10	0
For Nat. Tea. in Africa	10	0	0	Maidstone, Week-street Sunday-school for a School at Benares	10	0	0	Winchmore Hill, Mrs. Cornwell	1	0	0
26l. 5s.				<i>Lancashire.</i>				Poyle	31	7	0
<i>Derbyshire.</i>				East Aux. Soc. per S. Fletcher, Esq.—	1500	0	0	Enfield, Rev. S. A. Davies, Coll. May 8.	11	10	0
Ashbourne, Countess of Huntingdon's	28	0	0	Mid. Aux. Soc. per T. Eccles, Esq.—				Hammersmith, Ebenezer Chapel, Collec. May 8.	7	3	0
<i>Devonshire.</i>				Tockholes	4	13	6	Uxbridge, on account	36	9	0
Crediton, Legacy of late Mrs. S. Thomas	78	19	2	Colne	13	0	0	<i>Monmouthshire.</i>			
Exmouth, Glenorchy Ch.	5	8	0	Blackburn, Chapel-st.	179	1	5	Clydach Iron Works, proceeds of a Tea-meeting	17	10	0
Axminster	17	0	0	For N. Tea. Blackburn	10	0	0	L. Powell, Esq.	0	10	0
Torquay, a friend, by Rev. J. Orange	5	0	0	For N. girl at Calcutta, Eliza Sharples	3	3	0	18l.			
Tiverton	19	11	4	James-street	23	18	7	Nant-y-glo, Rehoboth	20	18	0
Collected by Rev. M. Hill—				Public Meeting	20	11	0	Llanpachas, Nebo and Tabernacl	1	4	0
Colyton	1	5	0	Mount-street	5	0	0	Monmouth, Rev. T. Loader	20	0	0
Seaton	1	10	0	Darwen, Lower Chapel	32	10	4	Mrs Hales	1	0	0
Honiton	2	19	0	Accrington	2	10	2	Ditto, for slates for S. Seas and Africa	1	0	0
<i>Dorsetshire.</i>				Clithero	13	4	2	2l.			
Weymouth—A.F. for Mrs. Porter's school	1	0	0	Burnley, half-year	42	6	6	<i>Norfolk.</i>			
<i>Essex.</i>				Less exps. 15l. 17s. 10d.	334	0	10	Aux. Soc. per J. Colman, Esq.—			
Saffron Walden, per Mr. S. K. Barnes, for the enlargement of the chapel at Paarl	5	0	0	<i>Leicestershire.</i>				On Account	380	0	0
Plaistow	33	8	10	Aux. Soc. per T. Nunneley, Esq.—				Norwich, J. Venning, Esq.	5	0	0
Epping, S. Latham, Esq.	25	0	0	Ashby-de-la-Zouch	13	7	10	Ditto, for Mrs. Mault's School	5	0	0
Barking	6	15	0	Bardon	2	0	0	Yarmouth, per W. H. Palmer, Esq.	52	2	3
<i>Gloucestershire.</i>				Bosworth	10	0	0	East Dereham, Mrs. Reeve, for nat. girl, Susanna Reeve	3	0	0
Blakeney	1	5	0	Castle Donnington	2	1	0	<i>Northamptonshire.</i>			
Cheltenham, Highbury Chapel, T. Jacob, Esq.	10	0	0	Churchover	6	5	3	Northampton, Commercial-street	34	18	0
Gloucester, Mrs. Gittens and friends for Schools at Trevardun	3	0	0	Hugglescote	1	8	6	King-street	14	7	8
<i>Hampshire.</i>				Hallaton	7	2	10	Castle Hill	9	13	6
Portsea, on account	38	4	6	Hinckley	16	7	2	53l. 19s. 2d.			
Mr. G. Pratt	1	1	0	Kibworth	2	17	4	Wellingborough, Salem Chapel, on account	13	0	0
Ringwood	18	18	0	Leicester Subscriptions	3	1	0	West End Chapel	5	0	0
Sopley, W. Tice, Esq. for education at Mr. Birt's station, Caffraria	6	0	0	An Old Friend	8	0	0	Rothwell	26	5	6
<i>Herefordshire.</i>				Miss Cooke's Young Ladies	8	0	0	<i>Northumberland.</i>			
Langstone Court, Mr. Jones	3	0	0	Bond-street	105	3	3	Newcastle, Barrington Hall, R. J. Shafto, Esq.	5	0	0
				Gallowtree Gate	43	0	2	<i>Nottinghamshire.</i>			
				Public Meeting	21	11	0	Carlton Hall, R. Ramsden, Esq. per Rev. R. Knill	5	0	0
				Sacramental Collection	8	10	0	Ditto, for native school in India	10	0	0
				An Old Churchman	0	10	0				
				Lutterworth	50	0	0				
				For N. Tea. John Wickliffe	10	0	0				
				Melton Mowbray	30	9	3				
				Narborough	15	7	4				

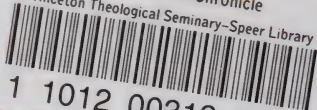
Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



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